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JULY 1, 1910

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THE KOREA MISSION FIELD



REV. KIM CHANG SIK

SEOUL

KOREA

THE KOREA MISSION FIELD

VOL. VII

JULY 1, 1910

NO. 7

UNTO SUNRISE.

IN MEMORY OF BISHOP SETH WARD.

By W. W. PINSON.

"Why sailest west?" the watchers cry,
"To reach the East," he makes reply.

The anchor weighed, the canvas spread,
The ship fares seaward, straight ahead,
Till hull and topmast sink below
The rimmed horizon's saffron glow.

"Alas! he saileth west," Love sighs.
"To win the East," Hope quick replies.

"The twilight lies that way," we said.
"Tis dawn," the pilgrim hailed, "instead!"
Nor further parleyed, slacked, nor veered,
But toward the chosen harbor steered.
Through mist and midnight, unafraid,
His course no storms nor surges stayed:
Love saw the twilight coming on;
Hope smiled and whispered: "Morning Dawn."

"You steer for sunset shores," we pled.
"Nay; sunrise lures me on," he said.
His calm, grave eyes with courage flamed
That all our fond misgivings shamed,
The while with eagerness he burned
And o'er the waste of waters yearned.
Love, dim-eyed, watched him from the shore;
Hope joyed that morning lay before.

O brother brave and prophet wise,
Thou sailor 'neath uncharted skies,
For thee nor space, nor dawn, nor night
Could swerve the needle point of right;
Nor friends, nor home, nor native land
Could duty's pilot wheel command.
Love knows thy course was chosen true;
Hope cheers that thou hast held it through.

Grief-dumb, we gaze as one that dreams
Adown the sunset lane of beams,
Aghast that darkness falls so soon,
Like sudden midnight come at noon;
When, lo, a signal flashes far,
Beneath the calm of evening star,
Of Harbor, Home, and Morning fair
For storm-beat sailors anchored there:
Whereat Love's muffled minor dies,
And Hope, exultant, shouts: "Sunrise!"

—In Nashville Christian Advocate.

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PERSONALS AND NOTES.

The 26th annual meeting, 3rd of the Korea annual conference, of the Methodist Mission, was held in Seoul in May; we regret much that the official report of this important gathering has not come to hand as was promised, but Mr. Rufus has very kindly sent us a short outline of the proceedings which is full of good news. At the close of the Conference a dinner was given at the Japanese residency to Bishop Harris to which representatives of all the missions were invited.

Four new brick churches in Seoul have gone up, and been made ready for occupancy almost simultaneously. One is at the E. Gate, for the Methodists, one near the Mulberry Palace for the Presbyterians, one at Chahakole for the S. Methodists; and the new Salvation Army Hall—they object to the words chapel or church—is near the Mulberry Palace. Seoul now has ten native Protestant churches—not counting the Salvation Army building, or the Y. M. C. A. These churches have a seating capacity of 7000. Seung Dong (Presbyt.) has outgrown its present quarters and is also soon to build a new home.

We were surprised to note in one of our exchanges, the statement that the only religious paper published in the Korean native Ernmun Character, was that edited by Dr. Reid in California. At least ten years ago the Methodist and Presbyterian missions had each a native religious weekly, and more recently these two have become merged in the Christian News. The S. S. Monthly issued jointly by all the Protestant missions has been in existence for years. The Salvation Army War Cry is a regular publication, and Dr. Jones' "Theological Monthly," only stopped when he left for America.

Weddings, Church dedications, and High School Commencements have been the order of the day during the latter part of May and June, in the Capital.

Miss Martha Ivie Batey of Seoul and Ernest Leslie Peerman of Wonsan, were married on June 7th in Seoul, and left immediately for Wonsan.

Shosen Kaisha Boats will run regularly during the summer to Sorai Beach from Chemulpo and Chinampo.

The wedding of Miss Mabel Rittgers and Mr. John F. Genso, both of Seoul, was announced for the 30th of June.

Miss Katharine Wambold and Miss Mattie M. Ivie both left Korea for the Edinburgh Conference in May.

Miss Best of Pyeng Yang started for America for a four months' rest, late in May.

Mr. and Mrs. Clark left for their furlough in America on June 15th.

On May the 22nd in the new Sai Mun An Presbyterian Church, Charles Pomeroy, the infant son of Rev. and Mrs. A. G. Welbon, was baptized by Rev. H. G. Underwood. Mr. and Mrs. Welbon have now removed to the new station at Antung, their loss will be greatly felt in Seoul, but we are rejoice to know that such thoroughly efficient, and indefatigable missionaries are going to take charge of the great opening field round Antung. Mr. Welbon is from Seattle, Mrs. Welbon from Santa-Anna, Cal.

A letter from the Rev. C. G. Hounshell, S. M. E., now residing in Chattanooga, Tenn. closes as follows: "You will be delighted to know that Hon. T. H. Yun is captivating large audiences everywhere he goes. Houston Tex. has promised \$15,000 to the Songdo School, also Birmingham Alabama \$15,000. He has hardly had a moment's rest since he reached America, and will have to return to Korea to rest." We are still further rejoiced to learn from reliable sources, that Mr. Yun has already raised about \$50,000 in the south for the S. Methodist mission. We wish to thank Mr. Hounshell and his friends for thirty subscriptions for the FIELD, and to suggest that this is one token of a live interest in God's work here, which will bear imitation among our friends generally. Mr. Hounshell's closing words were very precious, and we know they are true, "*Many hearts in America, join you in daily prayer for the million souls in Korea.*"

A letter from Mrs. E. P. Peabody of Waycross, Ga. reached us just too late for the June issue, bearing the welcome news, that at the South Georgia M. E. Missionary Conference, held in Cuthbert, \$10,000 was appropriated to build a memorial School and Home for Bible Women, in Songdo. Mrs. Peabody tells us that "the Conference Secretary had recommended that as all the money of this conference had for two years gone to Korea, work in some other field should now be taken up, but after hearing Mr. Cram and Miss Wagner—missionaries now at home on furlough—the word flew from mouth to mouth '*the time of harvest is so ripe in Korea, we cannot leave that field yet.*' Mr. Cram and Miss Wagner were besieged to know of there were *any*(?) pressing need of the Woman's Board. Miss Wagner had just received Miss Carroll's letter telling of her great desire for a Bible Woman's Home in Song Do, and so I verily believe in answer to the prayers of your missionaries the appropriation was made."

We congratulate the S. Methodists and the women of S. Georgia, and ourselves, and all Korea on this gift, and ask that all our readers will pray that God will make it a real blessing to the givers as well as to the Koreans. It is indeed *no time* to stop working and giving and praying for Korea. If ever she needed the steadfast faithful upholding of God and His people, it is now.

We wish to thank Mrs. Peabody and the ladies of South Georgia for twenty-two new subscriptions, some of these were for several years.

A letter was recently received from Mrs. Ernest Hall who with her husband was very recently a Presbyterian Missionary in Korea, both in Fusan and Seoul. Rev. Mr. Hall is now Field Secretary for the Board on the Pacific coast, and they are residing in Berkely, Cal.

They of course are looking back-longingly to Korea, and send heartiest greetings to old friends and fellow workers. They especially beg that Missionaries passing thro San Francisco will let them know of their presence. Their residence is 2643 Piedmont Ave. Berkely, Cal. and Mr. Hall's office is 629 Pacific Building. He has a telephone and we earnestly hope passers thro will at least call him up.

Through our constant friend Mr. Geo. T. B. Davis, some friend of missions in England has offered to provide gospel posters for all Korea. Those posters have four or five texts printed alternately in red and black, of course very large characters. The first is John III. 16, and others are equally striking and effective. These are to be sent to all the stations, and thence through the whole country. Pray God's Spirit may use them greatly.

Simultaneously everywhere in Korea, leaders are talking of a Campaign, of revival meetings to be held in all large stations beginning with Seoul. Pray for it without ceasing.

The morning congregations are becoming so large at the S. Gate Church, Seoul (Presbyt.), that it has been found necessary to erect a tent to eke out room for the men.

On May 29th there were 280 present inside and outside around doors and windows, while, the Church only holds 240. "*A little one shall become a thousand, and a small one a strong nation.*"

NOTES FROM THE STATIONS.

SONGDO.

During the last two weeks in May revival services were being held in Songdo, and up to the time of our going to press the names of 2,000 new believers had been registered. One of their methods has been to have Christians invite in, as many as possible of their unbelieving friends, to spend an evening in their homes, some one of the missionaries or leaders are then appointed to meet with them and present the gospel. This we should call the net method of fishing, and it has proved very effective in Songdo.

Mr. Wasson writes:—The year 1909-10 has been one of gratifying progress for the Anglo-Korean School. The present enrollment is three hundred and thirty.

The closing exercises were held June the 10th. Forty students from the Lower School, and ten students from the High School were graduated.

The good effects of a revival conducted by Dr. R. A. Hardie last Fall have been with us during the year. Just now the advanced students are spending their out of school hours in a vigorous and effective campaign of personal work and house to house preaching.

CHUNG CHONG PROV., CHONG JU.

Mr. F. S. Miller sends the following:—The past months have brought us several special tokens of the Father's goodness and faithfulness—one was the Men's Class, held in Jan. Of course we do not have the large classes here yet, that they have in the older work, but this class of one hundred and fifteen was a big one for our age.

We held an examination for entrance to the higher class, and seventeen entered. Some had already read commentaries and were full of questions on Romans—which we were studying—deep intelligent questions. Sometimes as we read the mysteries of foreknowledge and sovereign care, a member would say under his breath "Chota"—(good). His neighbor would say "Does that make you feel comfortable?" "Yes, it is shewonhow" (refreshing). I never saw any group of Christians joy and rejoice more in the eighth chapter of Romans than they did.

As the end of the class approached, we still had seven chapters to study, and they decided to stay after the class and finish the book.

On Sabbath morning we began studying at seven thirty—half an hour late on account of a blizzard—and worked until church time, and then after the afternoon service until dark. On Monday we finished by studying six hours and the men went home taking full notes for home study.

The lower class studied a Gospel and Outlines of Christian Teaching. A spiritual conference was held each afternoon, discussing such subjects as confession, cleansing, the fullness of the Spirit, sins against the Spirit, etc. During the practical conferences in the evenings such subjects as: the care of the family, cleanliness, giving, preaching, etc. were discussed. One of the results of the conference on preaching, was seven hundred and sixty days of preaching volunteered. The discussion of self-support in the matter of the helper's salaries, brought a number of new groups to a desire to do their share. After a discussion of the confessing of our sins, a number proceeded to put it into practice, and one man called on the pastor in the evening to enquire how he could best restore a load of wood he had stolen a year or so ago.

Mr. Kagin and Mr. Cook taught a singing class and led the evening conferences.

These classes emphasize our need of the Bible Institute Buildings for our class work. It is ruinous to eyes and lungs, to study and teach in dark cramped quarters, breathing foul air, or sitting in the draft with the door open in cold winter weather.

We need two such Class buildings very much—one for women and one for men. Each will contain five rooms, and as a building will cost seven hundred dollars, a room will cost one hundred and forty dollars.

Thus some givers who could not pay for a building could pay for a room, and thus five subscriptions would pay for a building. We would then have light, airy places for our classes. A hundred dollars—NOW—in the Lord's work is worth two hundred, several years hence.

We are not seeking endowment for the future, we are seeking necessary expense for to-day.

At the winter Bible conference Colporteur Kim was speaking of our need of the Holy Spirit. "It is impossible," he said "for us to repent without the Holy Spirit. Right here in this town I know a gambler who lost all he had and to break himself of gambling he cut off the thumb with which he drew out his cards. With his hand tied up he hung around the gambling rooms watching the others. By the time he had the bandage off, he was sitting among his old friends drawing out his cards with his first and second fingers. That was because he had not believed and received the Holy Spirit. When the Spirit is in a man's heart the Evil Spirit opens the door of his heart a little crack, looks in, sees the Holy Spirit and runs away as fast as he can."

Mrs. Chi was being examined for the catechumenate. "Have you had any evidence of the grace of God?" Helper Yi asked. "Yes, as I am childless, I used to hate every one in our household, because I thought they were all Mu-cha-kweshin (evil spirits causing childlessness). But when I believed I learned that all such things are allowed of God, and now I yield to his will, love all the household and my heart is at peace."

Recent accessions to Chong Ju City Church by baptism; thirty-one, by catechumenate, about fifty five.

Special efforts have been made to reach the large numbers of women who have been coming daily to our homes during these past weeks: many have come in from villages two and three days' distant from Chong Ju.

In the less evangelized sections special effort has been made to reach every village with the gospel.

Also during the busy farming season attention is being given especially to the Magistracies and large markets.

In this section over one hundred thousand sheet tracts have been used in the past four months. At the time of the Men's Class on a large market day thirteen thousand were distributed by members of the Class.

The special copies of Mark have been widely used—Koreans willingly paying for them: few have been given away.

An ex-gold miner has been visiting the gold washing centers where he has been meeting large companies, for seed sowing.

In one large village the church building was seriously injured by a flood, and the result was, later a new building with debt on it. A meeting of the Christians was called by the Korean Leader who told them he and his wife had collected all they could for the debt, and that the Christians must take it up: as no one seemed disposed to do so, an old widow woman, about eighty years old, told them if they did not do it she would: and taking a bag, she visited the Christian homes and collected sufficient rice and paid the debt. Their Boys' School, and their portion of their evangelist's salary was requiring all of their regular contributions.

One quiet retiring young woman has learned to read well, and is gaining a knowledge of the Bible in the face of vigilant persecution by

her husband, who forbids her reading the Bible, praying, keeping the Sabbath or attending any services. She receives many a blow from him, because of her faith.

TAIKU.

From Rev. E. F McFarland comes the following :

A great revival in preaching has taken place, and the word is being received everywhere in the province with greater interest. I hope it will be a year of great blessing to our work. Of course this new zeal in preaching has stirred up the devil and persecution that we heard little of last year, is showing itself as in the earlier days of our work. One man would not allow any one in his village to receive a tract from the colporteur or buy a book so opposed was he to the doctrine. One old woman said it hurt her ears to listen to such preaching. We are delighted tho with the new spirit in preaching every where.

AN DONG.

At the recent Men's Class held by Mr. Kerr and Mr. Crothers at 70 *li* above An Dong, 1,200 copies of Mark's Gospel were sold. Mr. Welbon spent Sunday with them and held three services, each two hours long. The people have erected their own church, a 12 *kan* building but fully five hundred people attended, so after the morning service women only filled the Church and the men of the congregation were seated on mats in the courtyard and porch.

And this was a Sunday in March weather! But the words of the Gospel come as precious pearls to these far away Christians and the "old, old story" is very new and sweet to them.

Think of them now and then dear friends at home when the minister's 30 minute sermon seems too long, you never saw happier nor more wide-awake Christians any where.

An Dong station is certainly grateful for the "two months' loan" of Mr. Kerr of Cha Ryung.

At the Leader's training class held by Mr. Welbon where twenty-five Christian groups were represented 400 copies of Mark's Gospel were sold.

PYENG YANG.

Miss Campbell, Presbyt. writes from Pyeng Yang:—The April attendance at the Hospital Dispensary, including 236 relatives or friends with those sick, was 1,419 which is about the usual number. Among the patients was one totally blind, restored to sight by the removal of cataracts. Several very severe cases of fever. One of these was an academy girl, and one a theological student. All recovered.

During the absence of Dr. and Mrs. Wells, for two weeks, Dr. Fallwell very kindly looked after the Hospital.

Miss Plummer spent ten days at An Ju, where she found much interest in church work. It gave her great pleasure to teach the women several new songs, although she has been only 5 months in Korea.

Miss Best reports fifty women in attendance Bible Institute from Kang Kei, Syen Chun Chong Ju, Chairyung, Pyeng Yang.

Mr. and Mrs. Holdcroft made a trip to the country for two weeks and were greatly interested in the forceful way in which the Koreans are praying for the million souls.

Mrs. Mowry was brave enough to go to the country for ten days, alone, which was greatly appreciated by the women. She has been only six months on the field. Mr. Mowry spent one month with the people at one of his churches. The children especially were greatly benefitted by his talks and companionship.

The Hospital Force have had some interesting tracts printed, which show they are thoroughly interested in winning souls for Christ. This is such a grand work and I am so glad to be here this year.

SEOUL.

Mrs. Campbell (S. M. E.) has sent the following :

Seven of Pai-wa Haktung's pupils received their graduation papers from the school on Thursday evening last, May 26, the exercises being held in the new church in Chakol in the presence of a large audience. Mrs. Hugh Miller's services so kindly given in the training of the singing class for the occasion, were fully appreciated that evening as the songs were well rendered.

We regretted exceedingly the absence of Hon. Yu Yong Chick, President of the Board of Education and Hon. Yu Sung Chun, both being absent from the city for two weeks. Cho Hori Yum a student of the Presbyterian Academy spoke to the class in behalf of the people, and his remarks were greatly appreciated. The following is a program of the exercises.

PROGRAM.

Chairman.....	Rev. J. L. Gerdine.
Chorus	High School pupils.
Invocation	Pastor Chung.
Music	Kim Oksoonie.
Address of welcome	Dr. R. A. Hardie.
Queen's Message	Hon. Yun Chi-O.
History of class	Mrs. J. P. Campbell.
Presentation of certificates.....	
Music	An, Aujenie.
Address	Rev. A. W. Wasson.
Music	Pai, Killsoonie.
Advice to Class	E. Chung Hyuk.
Salutatory.....	An, Aujenie.
Music	Miss E. Lowe.
Validictory	Sou, Clarisai.
Class Song.	
Benediction.	

On Sunday afternoon May 15th at 2.30, the dedication of the new and commodious Methodist church at Tong Tai Mun,—big East Gate—took place. The building was filled with about 1,000 Koreans, and a number of missionaries were present to rejoice with the pastor and people on the happy occasion. We had been promised a report from headquarters which has not materialized, and regret that we have no more details to present, but we can at least give an outline of the program.

Dr. Noble of Pyeng Yang was in charge of the services, Old Testament Scriptures were read by Pastor Kim of Pyeng Yang, New Testament Scriptures were read by Pastor Choi of Chung Dong, M.E. Church. An address was made by Bishop Harris, followed by congratulatory remarks by Rev.s Underwood and Gerdine, of the Presbyterian and S. Meth. missions. The stewards in conformity with the ritual of the M. E. Church then presented the church to the Bishop, who in turn dedicated it to the service of God. The clerk of the Conference then presented three young missionaries for ordination as Elders, Messrs. F. E. C. Williams, B. R. Lawton and H. C. Taylor. After they had been duly ordained by the Bishop, assisted by other ministers present, the benediction was pronounced by Dr. H. G. Underwood.

Rev. D. L. Bunker and his people have been working heroically this year, and are to be congratulated upon the phenomenal growth they have been permitted to see. As we have beheld the great blessings poured upon other stations, we have often offered the plea "Bless me even me also, oh my Father!" Poor Seoul, sunk in the political corruption of ages, with every influence that makes for evil and demoralization combined against her, the center of every political and military cyclone which has devastated the country periodically, could Seoul have a blessing such as the country stations had? But the weakness of God is stronger than men, and God is blessing Seoul too; and He has rich gifts still in store for her. What this East Gate church and others have received this winter, is but a foretaste of what is still to follow.

Work at the John D. Wells' training school promises well for the coming year. From the opening of the Fall term not only will the regular work of the Academy be carried on in every department, but two years of college work will be in progress. The present accommodation is far from what is needed and the plans look for a building three times the size of that now in use. Care is also being exercised in the matter of a proper equipment, so that all the subjects can be taught in an effective way.

It is expected that the whole work of the institution will be divided into departments, with some one person in charge of each, and native assistants under him, thus securing the best results.

The plans for the enlarged accommodation, having been approved by the regular committee, the ceremony of laying the corner stones for the two wings, was held on June 22nd two days before the graduating exercise of this year's class. The corner stones were with due ceremony laid by Rev. W. M. Baird, Ph.D., President of the Union College of

Pyeng Yang, and Rev. J. S. Gale, D.D., the first president of the John D. Wells' training school.

The new church of the Sai Mun An congregation, was finished and ready for occupancy on May the 22nd. This is the oldest Presbyterian church in Korea, the first Christian to be baptized is still one of its members, and there are quite a little handful of people, who still remember meeting in Mr. Underwood's dining room, and afterwards in his little guest house, which would scarcely accommodate 100 sitting close. The story of the building of their first church home reads like fiction, it has been often told, so we will not repeat it here, but the memory is precious, for it is full of prayer and faith, the wonderful grace of God, and the wonderful power of the Spirit, exhibited in the zeal, self-denial and devotion of His people.

The little church since then, has hived many times. It has a daughter, at the East side of the city in the large Yun Dong church, one at Seung Dong, at the South Gate, at Chan Dari, and Sai Mal, and has started groups at a number of other places in the more distant towns. Its old well loved building has long been far too small, even for half the worshippers at a time, and now, after long waiting, God has given them a house which will hold four times the number of the old, and even this bids fair to be soon crowded. It is a plain red brick structure at Yum Jung Su Kole, not far from the Mulberry Palace. The interior is very simple, woodwork painted a dark brown, the walls a light coffee color, with no attempt at decoration of any kind. The people sit on mats on the floor. There is a gallery, and the platform which is spacious is provided with a very nice pulpit, and chairs, the gift of the Rev. Earnest Hall, who served as pastor for this congregation during part of Rev. Mr. Underwood's absence in America. The organ is the gift of Mr. L. H. Severance.

The first Sunday in their new home was Children's Day, and the people resolved to christen the church in a way, by christening their little ones there. For a long time the babies had not been baptized because there was no morning service when fathers and mothers could both be present at once, and so now, with hearts full of joy, everybody came in best attire, bringing flowers, and all the children. The church was adorned with potted plants, and cut flowers in profusion, children's songs were sung, a children's sermon was preached, and 21 babies were baptized. Among them, one of them, was Mr. and Mrs. Welbon's little Charles Pomeroy, with his red gold hair, his blue eyes, and peach bloom skin, getting the same blessing, under the same covenant, with the little black haired brown babies of the East. Sai Mun An people thanked God and accepted it for a token for good.

On the following Sunday May 29th, the church was formally dedicated. Invitations were sent to all the other congregations in the city, and most of her children, as well as many of her brothers and sisters, came back to old mother Sai Mun An to rejoice with her. Fifteen hundred people packed the house and 300 more stood in a solid mass around

the doors, yet so excellent is the ventilation that the air was perfectly pure and fresh throughout the whole long service. The invocation was made by the Rev. Mr. Choi of the M. E. Chong Dong church, the Scriptures were read by Mr. Yi Sang Chai an ex-cabinet minister, member of Dr. Gale's church, and the audience were then addressed by the Rev. Mr. Gerdine of the S. Methodist church. The Church deeds and keys were then presented to Dr. Underwood the pastor, by elder elect Kim Kiu Sik, in behalf of the building Committee. Mr. Kim has labored indefatigably from the first, and it is due not only to his labor, but his wisdom, more than to any other native, that the people have their new church to-day. In making his address, Mr. Kim did not fail to acknowledge the kindness of the Chinese builder, Mr. Harry Chang, who so generously offered to trust the people, and who without a scrap of security, went ahead and put up the Church. Mr. Underwood then formally dedicated the edifice to the triune God, Father, Son, and Spirit, and Pastor Soh, made the dedicatory prayer. Pastor Soh too, is a historic person, one of the first Christians baptized, he has Christian grandchildren to-day. He was the first Presbyterian elder, was pastor of the first church built with native money, and was ordained in the first class, graduated from the Presbyterian Theological Seminary. His salary is now paid by Sai Mun An Church, and its country groups whom he serves.

Mr. Vesey of the B. and F. B. S., then sang a hymn of thanks and praise written for the occasion by Mr. Kim Kiu Sik, the whole congregation joining in the chorus with enthusiasm. Numerous jokes have been cracked at the expense of Sai Mun An, because they find themselves, with a theatre on one side, and a Salvation Army Hall nearly opposite, but all those present on both Sundays, would testify, that not jokes, but commiseration should be the portion, of these neighbors. We certainly have heard nothing of them, that they have heard of us, goes without saying. The volume of joyful noise the people made unto the Lord, would discourage most brass bands. Mrs. Vesey has most kindly served at the organ since her recovery, and has been training the women and girls in some of the songs, while Mr. Vesey has been untiring in teaching the men to sing. At the dedication, the Rev. Mr. Lawton of the M. E. Mission played the harmonium, and Mr. Vesey played the cornet, while Dr. Underwood led the singing with his usual abandon.

Mr. Clark of Seung Dong Church then preached the sermon to the people, and Rev. Mr. Bunker offered a thanksgiving prayer. A generous collection was taken, and the doxology was pronounced by Pastor Han Sok Chin, formerly of Pyeng Yang, editor of the Christian News.

Although the day had been a long one, and the afternoon services particularly long, many standing thro the entire programme, five hundred people were present for the evening service.

The Editor wishes again to *beg* the various stations, and missions to send items of news to the FIELD each month. Friends in America complain that their missions, or friends are never heard from in the paper; we are greatly grieved at this, for we have sent letters and circulars to each asking for monthly reports, and have never refused an item of news sent by any one. Certain stations, notably Pyeng Yang Presbyterian, and Taigu, Presbyterian, have adopted the rule of appointing a reporter to the FIELD each month, and consequently they are always in evidence, with something of interest. We should be exceedingly grateful too, for personal items, as births, marriages, new arrivals, departures, deaths. We are now able to use a little more space, and can publish short obituaries in case of deaths. Friends on the field, but trebly friends in America, are deeply interested in these personal items, which the editor, unfortunately having no editorial staff of reporters, cannot always secure from the widely scattered stations.

THE THIRD MEETING OF THE KOREA ANNUAL CONFERENCE, M. E.

W. CARL RUFUS.

One of the most noticeable features of the Conference this Spring was the spirit manifested in the actions taken, designed to bring the Mission into a closer and more vital relationship with the other evangelical Missions in Korea. To illustrate this we need only to mention the following :

1. The Christian Educational Association of Korea was recognized by adopting its findings as a basis for discussion and adoption of curricula for Mission schools.

2. The Mission approves of the plan for a Union Christian College in Seoul.

3. Concerning the proposed Educational Foundation for Korea, it was the prevailing opinion of the Mission that such an important matter should come before the General Council of Evangelical Missions in Korea, and accordingly the Educational Committee was given authority to represent the Mission in this matter at the time of the meeting of the General Council.

4. Recommendations from the Committee on Temperance and Social Reform on the questions of marriage and the Opium habit, were committed to special representatives to present to the General Council to insure uniformity of action.

5. To prepare the way for uniformity in the admission of members to the Korean church, the Conference expressed its desire that pastors should unite the two ritualistic services of baptism of adults and of admission into full membership whenever it is practicable so to do.

Two special features of the appointments, were the selection of the first native district superintendent, Kim Chang Sik and the appointment

of a missionary from Korea to China, Son Chun Do, a graduate of the Pyeng Yang Union Academy.

As the first meeting was held in 1885, this is the 26th Annual Meeting of the Mission. It is the third meeting of the Korea Annual Conference.

Word has been received that money is in hand for the construction of buildings for the Theological Institute in union with the Methodist Episcopal Church, South. The selection of the site has been committed to representatives of the two societies who will be present at the Missionary Convention in Edinburgh.

Memorial exercises were held for Mrs. Flora Best Harris, wife of Bishop Harris, Mrs. M. F. Scranton, one of the pioneer missionaries to Korea, Mrs. S. A. Beck, Miss Josephine O. Paine, and Dr. Esther Kim Pak, first graduate lady physician among the Korean people, all of whom have been called from us during the past year.

Mr. Rufus only at the very urgent request of the editor consented to give us this brief outline, as the official report was not at hand up to going to press, but we are immensely grateful that our friends both in home lands and Korea have not been compelled to wait another month for all this grand good news.

Two or three of these items are most important, and are epochal, and are all as Mr. Rufus says tending along the line of Union. The whole conference is a symphony of Love and Union, and means far greater things in the future than any we have seen in the past. The Union Christian College, and the Educational Foundation are a long step ahead, the new suggestions with regard to Baptisms will break away a great barrier. Another action taken, we believe, by the Women's Conference, leaving the way free for a Union girls' school in Pyeng Yang, so fervently desired by all, is a matter for general praise and thanksgiving. Indeed it seems evident that our two dear missions are moving on in the spirit of our Lord to perfect harmony of method and work, to show the world how brethren can dwell together in unity, and what God can accomplish thro them when they do.

The appointment of a missionary to China is another great cause of congratulation. We shall all thank God and take courage for this memorable annual meeting.

The following items are quoted from the statistical sheet of the Methodist Mission thanks to the courtesy of Mr. Rufus. The new believers of 1910 are probably not enrolled as yet or included in any of the statistics.

Members	...	...	...	...	...	...	...	...	...	6,590
Probationers	...	...	...	...	...	...	...	...	...	18,134
Other adherents	...	...	...	...	...	...	...	...	...	22,457
Gifts	...	...	...	...	...	...	...	...	...	Y37,904
Schools	...	...	...	...	...	...	...	...	...	168
Pupils	...	...	...	...	...	...	...	...	...	6,611
Churches	...	...	...	...	...	...	...	...	...	359
Missionaries:										
Men	...	...	...	...	...	...	...	...	...	20
Women	...	...	...	...	...	...	...	...	...	16
W. F. M. S.	...	...	...	...	...	...	...	...	...	18

SOME OF THE PROBLEMS OF INDUSTRIAL EDUCATION IN KOREA.

A PARTIAL REPORT OF A LECTURE DELIVERED BEFORE THE
EDUCATIONAL SOCIETY IN SEOUL.

FRANK M. BROCKMAN.

After a brief introduction the speaker continued as follows: The industrial needs of Korea are clearly shown in the customs report of 1908, of 14,000,000 *yen* export against 41,000,000 *yen* import, and especially in the fact that these exports include not one principal article of a manufactured product. Yet centuries ago, Korea is said to have reached an advanced stage in various arts and industries. The relics that we have of her pottery, her silk, and some of her other arts show that she has had great native ability along these lines. To-day, however, she is in the lowest economical scale, being neither a merchantile nor industrial nation, but only an agricultural one. Her export trade consists mainly of agricultural products; viz., beans, rice, ginseng, cow-hides, and live stock. Her minerals come next, showing that she has abundant gold ore, both in vein and placer. Her marine products and manufactured goods can not be considered as an appreciative feature of her trade. A two months' study that we made of the industrial situation in Seoul, revealed the fact that there were few Korean workers skilled in Occidental trades. Most of the foreign building work is performed by Chinese or Japanese. It is true a few textiles are woven in the homes, and rice is milled by hand, likewise a little tanning of hides and curing of tobacco is carried on in the home. The shoes made here are only adapted to the Koreans. In brief it may be said, that there is no manufacturing in Seoul, only a few handicrafts. A careful research into these has brought the following summary. There is nothing in the industrial life of the city really worthy of the name; no factories, no mills, only a few small workshops. These establishments are both factory, and wholesale and retail houses combined. Each one is trying to eke out a scanty livelihood; working under conditions unbearable to those who know better, with the crudest and simplest kinds of tools, yet *under these conditions turning out a surprising amount of finished product.*

The most lamentable fact is, the result of their labors no longer satisfies the fancy of their own people; and wherever their goods stand in competition with the goods made abroad the Korean sees his own thrown aside. Yet in the demand arising from this sad case we may find the hope of the future.

Lack of energy insufficient stimulus for ambition, and centuries of official oppression, have been mentioned as the causes of this retrogression in the industrial life of this people, but there are signs that Korea is to-day facing an industrial revolution even in our lifetime such as she has never dreamed of, and it would be criminal for our Christian educators not to recognize the duty arising from this situation.

Secular education alone cannot solve this. Booker T. Washington

rightly says that "the greatest obstacle to the progress of an individual or a race is not the material but the spiritual surrounding conditions." The truth is forced upon us as it was upon him, that these people need not only book learning, but a knowledge of how to live, how to cultivate the soil, to husband their resources, to buy land, build houses and make the most of their industrial opportunities. We feel that one of the greatest contributions the Y. M. C. A. in Seoul has yet been able to make toward this problem, has been to modify the ideals of many Koreans in regard to industry: mainly thro the public platform lectures, regarding the Dignity of Labor, the Physical Development of Manhood, the Value of Money and Time, Methods in the Modern Business World, Biographical Lectures on the Lives of Successful Business Men, Exposition of the Economic, Sanitary, Philanthropic, Social, Industrial Educational and Religious Conditions in Occidental Countries, supplemented by the use of the stereopticon. These have been given not only to the students but to the city at large. One reason they were given was, because we found that while many of the students study diligently, their acquisition is in many cases regarded as a jewel or a decoration of honor; appreciated not as an aid to activity, but as a sesame to a life of influence and ease. In other words, we found that they conceived of only a slight relation between education and work. Education was rather a means of escaping work. Others have felt that it was beneath the dignity of an institution of learning to give time and attention to industry. Our students at first preferred not to be seen working, even yet we find that this false pride has not been entirely broken down. This is well illustrated by what happened last fall, when we planned a brick laying class, and although we advertised it thoroughly, we had no applicants. However, out of our 266 students, now attending, 151 are taking courses in Book-keeping, Modern Commercial English, Japanese and Chinese Languages, Commercial Science, Commercial Photography, Tinsmithing, Furniture Making, Carpentry and Plumbing.

It seems to me that one of our greatest educational messages to this people is that they should depend on ability rather than chance; and on work rather than in circumstance. We put manhood above learning, riches or poverty. We know that labor, skill and prudence, rather than wealth makes for reliable character. It is because I believe, as ardently as I do, in the open chance of every Korean child, that I say the influence of the school must not lead boys, who might become excellent cabinet makers into no-account preachers, and girls who might be first class bread makers into fourth class school teachers. The best chance for every one is through the thing he can do best. And while our schools are to inspire and encourage, we may be well on our guard lest in our misguided enthusiasm, we turn the students from the course that is likely to be best for them. We can avoid this danger by enlarging our educational policy.

There are at least five possible ideals that we might adopt in our industrial work, each separate and distinct from the other.

FIRST.—ESTABLISHING INDUSTRIAL DEPARTMENTS IN CONNECTION WITH OUR SCHOOLS IN ORDER THAT THE POOR BUT DESERVING STUDENT MAY EARN HIS EDUCATION IN WHOLE OR IN PART.

I am profoundly thankful that no material inducements are given in order to get students to attend our Christian schools. The Government finds that it is still necessary in some of its schools; and I see a danger of our going too far to the other extreme, with the result that the poorer students are sometimes forced to borrow money at a ruinous rate of interest, to put themselves through school. The Pyeng Yang School has used her workshop to advantage in avoiding this, and I understand that agricultural gardens have been conducted with success in the Missions in India and Africa. Probably one of the industries that involves the least risk and capital for us, and can be most easily adapted to such a purpose, in Korea is the weaving of cloth. In one school in South China 49 boys are working their way through school by this means.

SECOND.—AN IDEAL DISTINCT FROM THE ABOVE IS THAT OF SLOYD OR MANUAL TRAINING.

This is the training of the hand as well as the training of the head. It certainly has an educational value, and is engaging the attention of the educators in the State, especially in connection with High School Work.

THIRD.—ANOTHER IDEAL IS THAT OF THE ENGINEERING OR TECHNICAL SCHOOL.

This is one of the features that must undoubtedly come with our professional schools; but the present educational policy will not demand such an institution for some years.

FOURTH.—A FORTH METHOD IS THAT THE TRADE SCHOOL.

In the midst of the industrial revolution that is facing us, this ideal of the trade school opens up one of the most fascinating fields of educational endeavor. In our study at the Young Men's Christian Association of this type of educational work we were brought in conference with leading diplomats, missionaries, Japanese, and Korean officials. The consensus of opinion was well expressed by the vice-Minister of Commerce and Industry when he said, "The real problem is to find practical subjects to teach the Koreans, by which afterwards they will be able to make a living." The problem resolves itself into a question of rice and kimchi. When we consider that the transportation, the banking facilities and a large share of the natural resources of the country, are in the hands of foreigners, and that native coolie labor is so much cheaper in China and Japan, the problem becomes all the more fascinating. For example we were contemplating beginning a class in pottery-making; but it was clearly shown that should the Korean even become expert in this branch of industry, the price of fuel is so great in Korea, that he would not be able to compete successfully with

the potteries of Japan. We found, however, that there were a few trades that could be undertaken at once, provided we keep our ideals down to earth and not overreach the market. We believe that we should only teach the Koreans to do things a little bit better than they are doing to-day.

The straw shoe of the Korean is sure to be displaced by one of leather; and the Korean shoe-maker, who can make good leather shoes will be kept busy. And if he knows how to tan the hides that are now being shipped out of the country his fortune is assured. The clock has come to stay, so has the watch to supply the people with time-pieces and to keep these in order will demand an army of men.

The photographic craze is catching the Koreans and the family portrait may someday take the place of the ancestral tablet. Our experience this year with a class in photography where the students have been willing to pay 30 *yen* for a three months' course illustrates how anxious they are to learn this trade.

It takes no dreamer of dreams, but only a student of modern Japan, to see that in a few years, our mountain streams will be harnessed and producing electricity to do the work of transportation and manufacturing. This will demand trained men.

There can be no industrial progress without the blacksmith and the mechanic. When one realizes that the present policy of the government contemplates an expenditure of 30,000,000 *yen* in the next 10 years on railroads alone, the need and opportunity of the machinist is seen.

The widening of the cow-paths into roads, makes necessary the work of the wheel-wright.

The new water-works in Seoul, Chemulpo, and Pyeng Yang is only a foretaste of what a land of milk and honey this is to be for the plumber. If cleanliness is next to godliness certainly here is a possible field for the church school.

FIFTH.—ANOTHER FEATURE OF INDUSTRIAL EDUCATION THAT THE ASSOCIATIONS IN THE WEST ARE BEING CALLED ON TO UNDERTAKE AND THAT MAY BE SUGGESTIVE TO US IS THE APPRENTICE SCHOOL.

In addition to our regular educational work, in America, we are now co-operating with the railroads and large manufacturers in holding apprentice schools, whose courses extend from 2 to 5 years. These schools are conducted with the approval and support of trade unions. Railroads, and large manufacturing concerns are turning their apprentices over to the Association for supplementary education. For illustration, a co-operative scheme has recently been arranged between the Association and the Delaware Lakawana and Western Railroads, by which the railroads apprentices will be trained in various Associations under their expert supervision. The apprentices will be required to attend regular classes and to comply with the general educational demand of the company, approved in turn by the Association. At South Bend, Indiana, various companies pay all tuitions and buy all supplies for their

apprentices for a three years' course, adding a substantial bonus at the end. At Philadelphia, the largest Sheet Metal Manufacturers of the country are having their apprentices receive extra training at the Association. Their advance in one year has been remarkable. The companies have found an improvement in quantity and quality of output, and the men as skilled workmen are getting higher wages, and are happier in their work. The Westing House Air Brake Furnaces at Wilmington, Penna., spend three mornings a week in class at the Association building on company time. At Bridgeport, Conn., fifteen or more Machine Trade Companies likewise have been sending their apprentices to the Association 3 mornings per week on company's time, and the results are easily evident.

Similar relationships might be established with various large enterprises that are being undertaken here in Korea. It has been suggested that we open up such a work at the Unsan Gold Mine, and also attempt to train men in English and Japanese Languages for the work of guides and baggage men on the railroads of Korea.

I have confined my remarks entirely to the industrial education of men, not that the industrial education of women has been over-looked, but I feel that it would demand another paper.

REV. KIM CHANG SIK, M. E.

REV. C. D. MORRIS.

Kim Chang Sik* sprang from the rugged stock which, inhabits the mountains of the Whang Hai Province, and when a young man he went up to Seoul where he secured employment of a very menial character. In his youth he had no educational advantages and was consequently very ignorant. While employed as a gateman by the Rev. F. Ohlinger, he became a Christian, and was encouraged by him to study. Not knowing a single character, progress was at first very slow, but by perseverance he gradually laid the foundation of that intellectual development which has placed him in the front ranks of our Korean ministry. When the sainted Doctor W. J. Hall was appointed as pioneer to open Pyeng Yang Mr. Kim was his assistant, and rendered noble service. During the persecution in 1904, so well remembered by all the old missionaries, Dr. Hall wrote that Mr. Kim "was imprisoned, had his feet wedged in stocks for two days and nights, was stoned and almost beaten to death, but would not give up Christ." When Dr. Hall was ordered by his Consul to bring his family back to Seoul Mr. Kim held the little flock together, and during the Chinese-Japanese war cared for our mission property. After Dr. Hall's death he remained in charge of the Pyeng Yang work, and during the many appointments he has held

* Pastor Kim's likeness will be found on the cover of this issue.

since that time he has always proved himself to be a faithful servant of Christ. There is no difficulty that will deter him from doing his duty, and his absolute devotion to the highest ideals makes him, with his large stock of common sense, an invaluable worker. In May, 1901, Bishop Moore ordained him a local deacon, the first native of Korea to be ordained to the ministry. Later he was received on probation, and in March, 1908, he was received into full membership in our Korea (M. E.) Annual Conference and ordained elder by Bishop Harris, the first of a stalwart host of Korean brethren who are now taking their places with us in our Annual Conference.

We can wish nothing better for the Korean Church, than that Kim Chang Sik may be a type of her ministry whom God will raise up during the coming years.

Mr. Morris notified us some time later that Mr. Kim was appointed district superintendent of West Pyeng Yang District, at the recent annual conference, thus being in charge of 5,000 adherents of the Northern Methodist Church, in a territory containing 80,000 souls for which that church alone is responsible. "He is the first of our Korean ministers to receive such an appointment and we are sure that he will prove eminently successful in his responsible position," says our correspondent.

CHONG JU WINTER BIBLE CLASS FOR WOMEN, 1910.

In the Class held by this station for the women three years ago, we enrolled about thirty. Each year since there has been a doubling both in numbers and in interest. We report for this year above one hundred and thirty who came for the ten days' special Bible study.

The classes were formed by entrance examinations. The most advanced class comprised S. S. teachers and those who are, in other ways, giving others regular Bible instruction. This class was taught by Mr. Miller, taking up Corinthians.

The next lower class was comprised largely of Church members, but it had also a few Catechumens, all of whom could read well, and had had for the most part continuous Bible instruction both in their homes and at regular Church services. The third division was made up of the same material as the second, save that they were less advanced. These divisions were taught by two Korean Elders, both taking the Gospel of Mark.

The remaining women were divided, for convenience in handling, into three divisions, each in charge of a Korean woman as teacher, I dividing my time between the three classes. An important part of their study was the Korean written character and *in these classes the older girls from our Day School rendered very acceptable service in giving personal help to women who were learning to read.*

One old woman about seventy years old, two years ago, could not read: she was trying to learn and could "Get a short sentence and

remember it until her attention was called to something else then when she went back to it it was gone." I overheard her reading and said "Grand-mother when did you learn to read?" She laughed and said "Oh, I just sit down with these two pair of glasses on and by myself have studied hard. I catechised her on what she was reading and found it was with understanding. Last June she went out to a village ten miles from Chong Ju and there she has been zealous in seeking to bring the women to Christ, and in securing Christian men to go and teach the men in the village. She brought ten women and three children with her to the class—all deeply in earnest to get the most possible from it. Her face is furrowed and browned by years of exposure and hard work; her life has been spent in trying to foil the machinations of the Evil One. Now that Christ has transformed and illuminated her life, she is a "witness."

Mr. Kagin gave half an hour each day in teaching the women singing. This was followed by an hour of spiritual conference led by a foreigner or a Korean; they would then scatter—and those living in the City would go out and invite their non-Christian neighbors to the Evangelistic Meetings held evenings.

These special Evangelistic Meetings were for both men and women—for two weeks;—the Christian men and boys went out afternoons with printed invitations which were widely circulated, inviting men who were not Christians to come, as the meetings were especially for them. Mr. Kagin and one of the Korean Elders arranged for and took charge of these meetings. Mr. and Mrs. Cook attended regularly—he with his cornet and she at the organ. Mrs. Logan also attended.

The entire class of women came in a body for a social hour with the Missionaries in our home, where music, the typewriter, pictures in the Life of Christ, and a thumb screw walking rabbit, added to the pleasure and entertainment-of the women.

For earnestness of purpose and application to study the Class excelled anything I have yet seen.

SUSAN DOTY MILLER.

HIGHER EDUCATION FOR WOMEN IN KOREA.

READ BEFORE THE EDUCATIONAL ASSOCIATION.

MISS FREY, PRINCIPAL OF EWA HAKTUNG, M. E.

At the China Centenary Missionary Conference held in Shanghai three years ago the following resolution was adopted:

Resolved that we urge the leading Mission Boards to unite in establishing in central localities a few well equipped colleges and normal schools making it possible for young women to acquire in their native land and under Christian influences the best education which is demanded by the times.

In Korea we are now face to face with this same question of Higher Education for women—personally we met it in our school, when we graduated our first High School class. Out of each class are those who desire to take and are worthy of taking up studies in the college course, and this will be true in every High School.

In many ways we can see that the question is not premature. For years the Korean woman has been content in her ignorance, for she has not known that there was any higher plane for her, but now she has begun to climb, she will not be satisfied till she reaches the top and stands beside her brother. We can well remember when it was a rare exception for a Korean woman to know how to read the Eunmun characters. Years ago we used to hear Korean women even tho they could read Eunmun, strenuously deny it, till it was discovered that we did not consider it a disgrace for a Korean woman to know how to read. Times have changed and it is no longer true that "land is at once the standard and measure of the nation's progress." If it is true that the fate of nations rests upon woman, surely time and money cannot be better expended than in giving her a full share of educational advantages.

Early marriage has been one of the greatest hindrances, but time is changing things in this regard also, and we find that the advance we have made in school work has already pushed the marriage age forward four or five years. A college course would hold a girl still longer till she is better fitted mentally and physically for her life-work, whether it be in the home or in the school-room.

The demand for teachers is urgent, the number is of no more importance than the quality. In illustration of this, one of our old school girls who for a number of years has done exceptionally good work in our primary schools, was transferred to a school where the board had some idea of advanced work. They were dissatisfied with her because she had not studied what the advanced class were studying under the Chinese teacher. Though she would never need to teach these books the board thought she could not have the respect of the school if there were any pupils who knew more than she. The teacher to-day in our country schools must know Chinese. She must be able to teach English drawing and music. There is such a demand for Physical Culture that in many places our little girls are very inappropriately taught military drills by the teachers of the boy's school.

Now when she has taken the first step and learns Eunmun she is not satisfied till she can read the Chinese* as well. Public sentiment has marvelously changed within one generation, in regard to the education of women. No little amount of money was expended by the Korean Educational Society of Seoul last year to give honor to the only three Korean women who held college diplomas. Each one was decorated with a medal, and appropriate addresses were given, after which a dinner was served to show due appreciation of what these three had accomplished.

* Chinese corresponds here to Latin in America and is even more difficult for Koreans than Latin for us.

In Seoul alone there are 20 schools for girls where less than five years ago there were none aside from the mission schools. Of course this change in public sentiment is due to the change of mind on the part of the fathers, brothers and husbands. This change seems no less marvelous to those who recall the attitude taken only a few years ago. Formerly the only way by which we could get pupils for our schools, was to take advantage of poverty, and promise to feed and clothe the girls. To-day our schools might easily be filled by those who can pay. More than that many fathers, brothers and husbands, are willing to sacrifice in order that the daughters, sisters and wives may have the advantages of education. Quite a few of the women who have been put in our school this last year are wives of men who are studying in Japan or America. They do not care to come back to live with their wives as they were, but want companionship, which of course could never be were their wives left in ignorance.

A man of noble birth recently brought us his wife and told us he intended she should stay till she had finished the college course.

We missionaries are largely responsible for the start the Korean woman has taken on the upward climb. May it not be both a privilege and a duty to further help her? Shall we let those only provide for her need, who will give her education without Christian teaching? As yet none of the non-Christian schools have graduated a class of the High School grade. The fine curriculum of one of the non-Christian schools attracted a girl in one of our primary schools, but when she applied it was found that she had *already had higher work than their most advanced class*, so she was obliged to seek entrance in a Christian school. Our mission schools are in advance, and surely it is of advantage to the Kingdom to *keep* in advance. Though educators, as missionaries, education is not our objective, and none of us would be satisfied with less than the moulding of Christian characters; without Christianity there are dangers which western learning may bring and what we desire is that they should long for, and acquire knowledge not to improve their own position alone, but to benefit others, having the power to aid and influence them for good.

It is never sentiment when we say "The hand that rocks the cradle rules the world," "A nation cannot rise higher than its mothers." If this is the demand of to-day what will be the requirements in the near future?

The government schools and private heathen schools afford us an opportunity for good. A number of our girls have taught and are teaching in these schools. In the extremity for teachers they are glad to get them though they are not our best girls, as we cannot yet spare the best from our own work.

The resolution which I quoted on the first page of my paper suggests united effort in China. As to ways and means for Higher Education for women here in Korea, suggestions may come to our minds as to feasible ways of helping one another. Our own beginning is like the beginning along any line of purely mission work, very small indeed, but we have

faith to believe that from this small beginning may develop something worthy the name of college which will be used of God for the advancement of His Kingdom in Korea.

THE POWER OF CHRIST DEMONSTRATED.

REV. WADE KOONS.

In the Winter of 1906-'07 the churches in Korea were the scene of a remarkable "Revival." It took the form of an awakening among the Christians, rather than an increase in the number of those who were giving up their former heathen practices and coming into the Church.

Prayer-Meetings were held night after night, and many of the older members made public confession of grave faults and grievous sins. Many of these ante-dated the conversion of the perpetrators, and others were pride or anger or jealousy, which they would not have considered at all culpable in former days.

Many of the men who made these confessions had to sell their houses or other property to make restitution for wrongs that would never have been laid at their door but for these voluntary confessions, and more than one unbeliever was astonished to find himself the richer by several hundred dollars, the long-delayed results of some transaction of former years.

At the Presbyterian church in Chung Wha, a large town 15 miles south of Pyeng Yang, there was a young man named Yi, who had for several years been a respected resident of the place, and had joined the Church some months before the revival began. No one knew much about him, and there was nothing against him, beyond the fact that he was a comparative stranger.

One night he rose at the meeting and made a confession substantially as follows: "Before I came here to live I had been the worst kind of a profligate, and after wasting all my own property, I turned to highway robbery as a way to eat and live. In a robber raid I killed a man of such and such a village so many years ago." Naturally the village was much excited over the matter, and the news travelled as news can in the East, which had a "wireless telegraph" ages before Marconi was born.

The Police-men at Whang Ju, the nearest City, thought they saw a chance to turn a penny for themselves, so came and arrested the young man, who disappointed them by saying philosophically "If I am to go to prison, prison is for me," so in a little while they turned him loose in disgust. So much for the Korean Police, but it was not long till the Japanese Police heard of the matter, and Yi was informed (wireless again) that they were coming for him, and this time all his friends advised him to run away, but he refused to go, insisting that he had no other "mind" than to take whatever punishment was coming to him, and in a little

while he found himself in the "Ka Mak So" or common prison at Hai Ju, sentenced for 15 years. A Korean prison is worse than the Occidental pictures of the infernal regions. An English Correspondent says (*The Unveiled East* p. 73) of a Korean Prison "The place was the nearest approach to hell I have ever seen." For most men a sentence like this would be reason enough for black despair, if not for suicide.

But Mr. Yi found that the Gospel that had prompted the confession that brought him there, had power enough to comfort him, and while his old mother, who had followed him all the way from home, was managing, by day labour when she could get work, and by begging when there was no way to earn a little money, to get food enough for her son and herself (for the prisoners must be fed by their friends or starve) he was preaching the Gospel of Jesus Christ to the mixed and ever-changing population of the jail, and like another prisoner "his bonds became manifest" through the whole Province.

His case was finally taken up by some of his friends among the leading men of the Church, both Americans and Koreans. A petition stating the facts in the case, and emphasizing the voluntary nature of the confession, as well as the prisoner's good conduct in jail, was drawn up, and after it had been signed by those who were in a position to know about the matter, was presented to Chief Justice Watanabe, the head of the Japanese judiciary in Korea, who is himself an Elder in the Presbyterian Church. He made a careful investigation, which resulted in Mr. Yi being pardoned. He told some friends that even after he had been out of the jail for a week, he could not believe that it was not a dream, and that he would not soon awake to find himself again a prisoner.

This incident shows something of the real power of Christ in Korea, for it is only one of many of similar import, all earthly considerations and values set aside for the obedience of Christ. It proves too that Korea has to congratulate herself in the acquisition of a man like Judge Watanabe, who is making himself admired and respected by all nationalities in the country, although he has been here but so short a time.

THE PROBLEM CONCERNING NEW BELIEVERS.

The necessity for a careful watch over the crowds of new believers cannot be emphasized too strongly. As has been often noted—but not half often enough—the new believer who has been bred in the midst of the darkness of heathenism, not merely without gospel light, but without even that reflected light which shines nearly everywhere in Christian lands, where even the non-Christian community feel the force of, and conform continually, every hour in the day to Christian sentiment, and where the moral atmosphere is redolent of the perfume of Christian thought, these new believers must not for one moment be thought of as being like those new believers in America or England. They have no Christian memories, no knowledge but the crudest, of holy things, no words even capable of

expressing some spiritual truths, and have behind them only the blackness of heathenism, cruel tyrannical superstition, images of the unholy and unclean.

Many of them therefore even when they have begun to lay hold on Christ have only dark, narrow, earthly ideas of things spiritual. Many come seeking an earthly sort of Heaven, and relief from present burdens, the cure of their sickness, the driving out of their devils, national independence, and so, with perhaps one or another low hope, many of them are willing to put away the old gods, who after all have proved failures, and worship only the great Ruler of Heaven, whom their nation has for ages put before all others. Within the past three or four years, especially in certain localities, many approached Christianity with a distinct idea of getting a national blessing. It was a wonderful opportunity for the church. Most of *this class* could not, of course, be called "converted," few of them had at first experienced anything that could be called a change of heart, and when after attending service a few times, they found their circumstances unchanged, saw no particular blessing coming their way, which they could handle or eat, but on the contrary persecution, opposition and cross bearing, the natural tendency would be for them to fall away. It must be remembered, that *we are speaking now, only of a certain class of new comers, who have never been enrolled even as adherents*, but who have, nevertheless come within our touch and influence, even tho for but a few days or weeks.

In well manned, well managed stations, the watchful missionaries have regular meetings for the care and instruction of these embryo Christians. Often there are a number of small meetings held simultaneously in various neighborhoods, where they are taught the outlines of Christian doctrine, the hymns, and are brought into close, vital, loving touch, with red hot Christians. Here they begin to perceive a mysterious and beautiful grace possessed by these men and women, a glorious hope, and a rare peace. They learn to pray, and at length they gain a vision of Jesus, even tho thro a glass darkly, and begin to feed on Him. Then for the first are they believers in the true sense of the term. Before that they were only believer material. We have been much touched to see the way in which some of the Christian women mother their new converts. Having won their consent to come to church and declare for Christ, they never neglect them for a day. They call at their homes and bring them to church, some of the most faithful workers will come in with quite a little flock in their wake, their faces beaming with joy and pride. They show them where to sit, dispose of their shoes and coats, in a safe place, and hunt up the hymns and chapters for them, and after service introduce them with delight to the missionary. Then they plan for a pleasant Sunday afternoon together, talking about the faith, praying and singing. But it is not this way everywhere. In little remote country groups, seen but seldom by the missionary, and in small new, inadequately manned stations, where nearly all the missionaries are travelling rapidly from group to group, most of the time, so that they have neither

time nor opportunity to superintend details, this class are likely to be more or less neglected, and it is here that fallings away are liable to occur. Only recently, we sounded the warning note, referring to just such a probability where large numbers were coming in, with too few missionaries to care for them, and the ink was hardly dry before we received word from just such a station, that *not more than 20 per cent. of the new converts of a year before were attending church, at this time; four-fifths had fallen away!*

But what are we to do about conditions like these? In this particular station, which is responsible for one of the largest and richest fields, two of its five workers have been away months helping out in other stations desperately needy. A third is an overworked doctor, another has been away two months teaching in the theological seminary, and this leaves *only one evangelistic male missionary, for the entire working season, where five were not enough!* Is it strange if many new comers of the questionable kind fall away under such conditions? Yet an American lady asked what we did with "so many missionaries"! Is it not plain enough that the fault lies largely, and first of all, *in the neglect to properly man the field?* Tremendous responsibilities lie at the door of Western Christianity, when hundreds of people come to the point of putting away old customs and beliefs, to risk the contempt and ridicule, perhaps persecution of their friends, and destroy their idols, and are then allowed to fall away, because we haven't missionaries enough in the field to take care of them.

Does America stand for half and half work, for dropped stitches, for failures that spell in big letters, before Heaven and earth, ignorance of the situation, neglect and inefficiency?

And we on the field, where are we at fault? Are we not first of all to blame for not seeing to it that the actual conditions are ineradicably impressed upon the consciousness of people in the home land? We are busy it is true, but if we do not keep in constant touch with our home churches we shall be all to blame if they do not see the need of helping more efficiently. How often we have heard people gently murmuring because their missionary, whom they are supporting, does not write to them. This is a very grave mistake, and lays on us a large share of this awful responsibility for lost souls.

We are often amazed at the apathy of some of our missionaries regarding their duty to this paper. There is more than one prosperous station from which we have had only one contribution during the year, there is one whole mission from which we have never had a single word of Christian news, and one which has as far as we know during the whole history of this publication only sent one article, after most earnest solicitation. Yet the FIELD goes all over America, and England, and its good news is copied in many other journals. Is it right to neglect this opportunity of making the facts known? We are as truly neglecting our work, in neglecting this branch of it, as in any other. The man who tried to put out a fire, without sounding the fire alarm, would be counted criminally, guilty.

Again we ought more than ever, more strenuously, more assiduously, to urge upon the native Christian workers thro the native religious paper, thro special letters, thro leaders and colporteurs, and as far as possible thro personal appeals, that their work is only *begun*, when they have got people to come and say they intend to believe. They must be brought to the full realization of their responsibility for these souls, which are far more likely to be hopelessly lost after thus falling away, than if they had never been won. They should not be lost sight of for a moment, until they have *caught fire*.

In many parts of the country this year, such numbers are now coming in, that unless special care is exercised, and special measures taken, in a few months, the experience of our unfortunate friends, who reported so grave a loss, may be repeated in many other stations. May God forbid.

L. H. U.



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